THE SEALED NECTAR
THE BATTLE OF HUNAIN

24-APRIL-2012 (Evening Dars)

We discussed the conquest of Makkah and it was without bloodshed
-Muhammad (ﷺ) told the pagans to go their own way and they are free
-to divorce a woman in Islam, you say "I divorce you"
-"I set you free" and this is what the Rasool (ﷺ) told the pagan kuffaar
-he said no reproach would come on them

"O you people of Quraish! What do you think of the treatment that I am about to accord to you?" They replied: "O noble brother and son of noble brother! We expect nothing but goodness from you." Upon this he said: "I speak to you in the same words as Yusuf (the Prophet Joseph) spoke unto his brothers: He said: "No reproach on you this day," [Al-Qur'an 12:92] go your way, for you are freed ones."

I swear by this city (Makkah); (Al-Balad 90:1)

And you are free (from sin, to punish the enemies of Islam on the Day of the conquest) in this city (Makkah), (Al-Balad 90:2)

Allah 'tala told the Prophet that it was halal for him to kill his enemies, when he was in Makkah
-but he set the enemies free
-he gave the flag to Saad Ibn Ubaidah and road off saying, 'today is the day of massacring'
-the Rasool took the flag from him because he did not like what he said or the tone of it
-he gave the flag to Zubayr

Sa'd bin 'Ubadah carried the flag of the Helpers. When he passed by Abu Sufyan, he said "Today will witness the great fight, you cannot seek sanctuary at Al-Ka'bah. Today will witness the humiliation of Quraish." Abu Sufyan complained about this to the Prophet [(ﷺ)] who got angry and said "Nay, today Al-Ka'bah will be sanctified, and Quraish honoured," and quickly ordered that Sa'd should be stripped off the flag, and that it should be entrusted to his son Qais, in another version, to Az- Zubair.

Every prophet has a disciple and his was Zubayr

Narrated By Jabir: The Prophet (ﷺ) said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)?" Az-Zubair said, "I will." The Prophet said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet said, "Every prophet had a disciple and my disciple is Az-Zubair." [Sahih Bukhari, Vol 4, Book 52, Hadith #99]

-every Ummah has a trustee, amaana (trust) and his trustee was Abu Ubaidah bin Al-Jarah

On the authority of Anas bin Malik (RA) who reported that the Messenger of Allah ((ﷺ)) said: "For every Ummah there is an Amin (trustee) and the Amin (trustee) of our Ummah is Abu 'Ubaidah bin Al-Jarah." [Narrated by al-Bukhari (3744) and Muslim (2419)]

'Abdallah ibn 'Umar reported, "The Prophet (ﷺ), said, 'This is (Sa'd ibn Mu'azh), for whom the Throne (of Allah) moved. The doors of Heaven were opened for him and seventy thousand angels participated (in his funeral prayer). (His grave) was compressed and later on was expanded for him'." [Musnad al-Bazzar (12/152) No. 5747, Nasa'i in 'Sunan al-Kubra' (1/660) No. 2182, al-Tabarani in 'al-Mu'jam al-Awsat' (2/199) No. 1707 and 'al-Mu'jam al-Kabir' (6/10) No. 5333]

Narrated By Jabir: I heard the Prophet saying, "The Throne (of Allah) shook at the death of Sad bin Muadh." Through another group of narrators, Jabir added, "I heard the Prophet: saying, 'The Throne of the Beneficent shook because of the death of Sad bin Muadh." [Sahih Bukhari, Vol 5, Book 58, Hadith #147]

-could any of us chop off the head of our kaafir fathers? Goofy Soofis, Shiites, can we?
-who chopped off the head of his father? Abu Ubaidah bin Al-Jarah
-he did not compromise with his Deen
-and if he could take a friend, the Rasool (ﷺ) said he'd take Abu Bakr

Narrated By Abu Said Al-Khudri...Allah's Apostle (ﷺ) said, "The person who has favoured me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr." [Bukhari and Muslim]

-but the Islamic Brotherhood is much better
-if there was a prophet after him, he would have chosen Umar

Uqbah ibn Aamir (RA) reported that Allah's Messenger (ﷺ) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab." [Musnad Ahmad (4/154) No. 17441, Sunan Tirmidhi (5/619) No. 3686, Mustadrak al-Haakim (3/92) No. 4495]

8:67 was revealed to confirm that Umar was right:

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (Al-Anfal 8:67)

Narrated By 'Umar: The wives of the Prophet out of their jealousy, backed each other against the Prophet (ﷺ), so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed. (66.5) [Sahih Bukhari, Vol 6, Book 60, Hadith #438]

And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his

wives (Hafsah), so when she told it (to another i.e. 'Aishah), and Allah made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me". (At-Tahrim 66:3)

If you two (wives of the Prophet (ﷺ), namely 'Aishah and Hafsah) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet SAW likes), but if you help one another against him (Muhammad SAW), then verily, Allah is his Maula (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers. (At-Tahrim 66:4)

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allah), believers, obedient to Allah, turning to Allah in repentance, worshipping Allah sincerely, fasting or emigrants (for Allah's sake), previously married and virgins. (At-Tahrim 66:5)

Ibn Umar (RA) narrated: Abdullah son of Abdullah ibn Ubayy came to Allah's Messenger (ﷺ) when his father died, and said, 'Give me your shirt that I may shroud him in it, and offer his funeral Salah and seek forgiveness for him." So, he gave him his shirt and said, "When you are over (with preparations), call me." When he intended to offer the Salah, Umar pulled him, saying, "Has not Allah forbidden us to pray over the hypocrites?" He said, "I am between two options either to seek forgiveness for them or not to seek forgiveness for them", and he offered Salah over him. So Allah revealed. "And never offer a prayer on any one of them who dies, and do not stand by his grave." (9:84) [Bukhari 1229, Muslim 2774, Tirmidhi 3109, Ahmed 4680, Nisai 1899,1523]

And never (O Muhammad (ﷺ)) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqûn (rebellious, - disobedient to Allah and His Messenger (ﷺ)). (At-Tawbah 9:84)

The Rasool (ﷺ) said Umar had firaasa
-Uthmaan was shy and this is a part of eeman

...'Umar entered and you did not stir and did not arrange your clothes, then 'Uthman entered and you got up and set your clothes right, thereupon he said: Should I not show modesty to one whom even the Angels show modesty. [Sahih Muslim, Book 31, Hadith #5906]

Abu Huraira narrated the Messenger of Allah ((ﷺ)) said: "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith." [Al-Bukhari (8) and Muslim (56)]

When Makkah was conquered by the Rasool, he stayed there for 2 weeks
-some pagan Arab tribes did not want to accept the events that Makkah was conquered

-the decent thing to do was to come to Muhammad ((ﷺ)) to give their bayah
-but some decided to still fight (this is absurd - if you swim against the tide, you will drown)
-if you swim against the haqq, you'll be remembered as a fool
-Banu Hawaazim was the tribe who decided to keep fighting
-this was 10 miles outside of Makkah near Hunayn
-women and children and property were brought to the battlefield

As soon as they had camped in Awtas, people crowded round Malik. The old sane Duraid bin As-Simmah, who was well-known as a war-experienced man, and who was among those who gathered round Malik, asked: "What valley are we in?" "In Awtas," they said. "What a good course it is for horses! It is neither a sharp pointed height nor a loosed soiled plain. What? Why do I hear camels' growling, the donkeys' braying, the children's cries and the sheep bleating?" asked Duraid. They said: "Malik bin 'Awf had made people bring their women, properties and children with them." So he called Malik and asked him what made him do such a thing. Malik said that his aim was to have everybody's family and properties around them so that they fight fiercely to protect them." "I swear by Allâh that you are nothing but a shepherd," answered Duraid, "Do you believe that there is anything whatsoever, can stand in the way of a defeated one or stop him from fleeing? If you win the battle you avail nothing but a man with a sword and a spear; but if you lose you will bring disgrace on your people and properties," then he resumed his talk and went on wondering about some septs and their leaders. "O Malik, thrusting the distinguished people of Hawazin into the battlefield will avail you nothing. Raise them up to where they can be safe. Then make the young people mount their horses and fight. If you win, those whom you tarried will follow you, but if you were the loser it would be a loss of a battle, but your kinsmen, people and properties would not be lost."

-and Malik bin 'Awf told Duraid
-the reason he brought all these personal things/people/possessions was
-so there would be something personal in the fight (something valuable on the line)
-but he was called a mere shepherd (like 'brain dead')
-because he thought if a man is losing a battle, he would be caring about his wife and kids
-or run for his own life? (run for his life)

When they marched to the battlefield, there were 12,000
-this is the first time in history, the Muslims were in the majority
-when new recruits joined the Ummah to fight
-the Rasool (ﷺ) did not tell the new Shahadahs they could not fight
-no, he took them too, (the new reverts)

On Shawwal, the nineteenth, the captive day, the Messenger of Allâh [(ﷺ)] left Makkah accompanied by twelve thousand Muslims. Ten thousand of those had previously shared in Makkah Conquest. A great number of the other two thousand, who were Makkans, had recently embraced Islam. That march was on the nineteenth day of his conquest to Makkah. He borrowed a hundred armours with their equipment from Safwan bin Omaiyah. He appointed 'Itab bin Usaid as a governor over Makkah. When it was evening time, a horseman came to the Messenger of Allâh [(ﷺ)] and said: "I have climbed up so

and so mountains and came across Hawazin with their riding camels, livestock and sheep. Hawazin wholly were gathered together there." The Messenger of Allâh [(ﷺ)] smiled then and said: "They will all be Muslims' spoils tomorrow, if Allâh will." That night Anas bin Abi Murthid Al-Ghanawi volunteered to guard. [Abu Da'ud]

On their way to Hunain they saw a great green Nabk plant that was called Dhat-Anwat (the one with suspenders). That was because the Arabs used to hang their weapons on it, slay beasts under it and keep to it. So some of army members asked the Messenger of Allâh [(ﷺ)] to make them a Nabk with suspenders as the one they had. "Allâh is the Greatest of all!" He said, "I swear by the One in Whose Hand is Muhammad's soul that you have just said what the people of Moses said to him. They said 'Make us a god as the one they have.' Surely you are ignorant people. These are Sunnah, but you will follow and comply with the modes of life of those who preceded you." [At-Tirmidhi]

-the Rasool did reconnaissance to see what they brought and where it came from
-some asked for a tree as they saw so they could hang their weapons too (such as the pagans had)
-the pagans thought the tree had special powers
-the new reverts said that they wanted to use this tree to hang their swords as the pagans did
-but Muhammad said Allahu Akbar you speak to me as Musa's people spoke to him
-regarding pagan gods

Dhat Anwaat is a tree where pagan Arabs hung their sword and slaughtered animals beneath it
-they called this a good luck tree
-WICKED SCHOLARS use this hadeeth and run with it
-they use a hadeeth to say when we spy for MI5 or CIA, we are not doing anything wrong
-because they judge whom the Rasool ((ﷺ)) made takfir on
-this story is important because wicked scholars say:
-the excuse of ignorance can be given to anyone

We say to them the Rasool used a "comparison"
-(Musa's people speaking to him regarding their false idols)
-if the Sahabahs did shirk, it was minor shirk and we cannot make takfir for MINOR shirk

Abu Waqid Laythi reported that when the Prophet ((ﷺ)) went out for the Battle of Hunayn, he passed by a tree belonging to the polytheists. It was known as dhaat anwat. They used to hang down their weapons over it. The sahabah said, "O Messenger of Allah, ((ﷺ)) make for us a dhaat anwat as there is for them a dhaat anwat." He said, "Glory be to Allah! This is as what the people of Musa (AS) said, "Make for us a god as there is for them a god. By Him who has my soul in His hand, you will perpetrate the practices of the people gone before you." [Tirmidhi 2187 and Ahmed 21956]

-the new Sahabhas wanted the Prophet to bless the tree to hang their swords there
-he corrected them because he did not want them to believe in omens and [lucky] charms

Abdullah ibn Mas'ood (RA) reported that Allah's Messenger ((ﷺ)) said, "Tiyarah (belief in evil omens) is shirk..." [Tirmidhi 1614, Abu Dawud 3910, Ahmed 4194, Ibn e Majah 3538]

Abdullah ibn 'Amr narrated the Messenger of Allah ((ﷺ)) said: "Whoever cancels one's intention to do something because of At-Tiyarah (an evil omen), that one has committed shirk." They said, "What is the kafaarah (expiation) for that?" He said, "To say:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ

Allaahumma la khayra illaa khayruka wa laa tayra illaa tayruka wa laa ilaaha ghayruka

(O Allah, there is no good except Your good, no birds (omens) except from You, and there is no god beside You)." [Musnad Ahmad (2/220) No. 7045 and al-Tabarani in 'al-Mu'jam al-Kabir' (13/22) No. 38]

-we cannot even wear Qur'an around our necks
-to be protected by it, we are to recite it

'Uqbah ibn 'Amir narrates that the Messenger of Allah ((ﷺ)), said: "If anyone wears an amulet, may Allah not help him in fulfilling his wish. If anyone wears a sea-shell around his neck, may Allah give him no peace." [Musnad Ahmad (4/154) No. 17440 and Musnad Abu Ya'la (3/295) No. 1759]

-to wear it around our necks is a bid'aah
-put our tawakkul in Allah 'tala

When these Sahabahs were going to the frontline, they were singing and rejoicing

Ibn Abbas (RA) reported that Allah's Messenger (ﷺ) said, "The best number of sahabah is four, the best number of men in expedition is four hundred, the best number of men in armies is four thousand, and twelve thousand will not be defeated because of poor numbers." [Tirmidhi 1561, Ahmed 2682, Abu Dawud 2611]

-there were 12,000 of them (hadeeth: if we are 12,000 strong with ikhlaas
-no army can defeat us) [see above hadeeth]

Ibn Abbas narrated the Prophet ((ﷺ)) said: 'An army of twelve-thousand will come out of Aden-Abyan. They will give victory to Allah and His messenger; they are the best between myself and them'." [Musnad Ahmad, (Vol. 1, pg. 333) No. 3079 and Tabarani in Al-Kabeer (Vol. 11, pg. 56) No. 11029]

This is why the Saudi regime panics because the mujahideen said WE'RE COMING FOR YOU NEXT
-fiqhul waaqi tells us that after Yemen, Saudi Arabia will be next!

When these Sahabahs were going to the frontline, they were singing and rejoicing
-because 10,000 conquered Makkah but now there were 2,000 more for this battle
-this day, they were in the majority, so 'victory is near'
-but the Sahabahs ran away and left the Prophet

At early dawn the Messenger of Allâh [(ﷺ)] started mobilizing his army and distributing posts and flags to people. In the dark and just before dawn the Muslims moved towards Hunain Valley. They started descending into it unaware of the presence of an enemy lurking for them inside the valley. So at the moment they were camping, arrows began showering intensively at them, whereas the enemy's battalions started a fierce attack against the Muslims, who had to retreat in disorder and utter confusion. It was such a shatteringly defeat that Abu Sufyan bin Harb, who had recently embraced Islam, said that their retreat would not stop till they got to the Red Sea. Jablah or Kildah bin Al-Junaid commented on that by saying: "Surely magic has grown inactive today."

-Abu Sufiyaan was a new Muslim, only 2 weeks in Islam, and he did NOT run
-so you do NOT need to be many years in Islam to be a good mujahid
-because his father-in-law (Abu Sufiyaan) stayed with the Rasool
-and his uncle called out to the Sahabahs, "come back and defend the Rasool"
-then they changed their mind and came back to fight with zeal

The Messenger of Allâh [Wa (ﷺ)] turned to the right and said: "Come on, people! I am the Messenger of Allâh. I am Muhammad, the son of Abdullah."Those who steadfast by him were only few Emigrants and some of his kinsmen. The matchless bravery of the Prophet [R] was then brought to light. He went on and on in his attempts to make his mule stand fast in the face of the disbelievers while saying loudly: "Truly saying, I am the Prophet I am the (grand) son of Abdul Muttalib." However, Abu Sufyan, who was then holding the rein of the Prophet's mule, and Al-'Abbas, who was holding its stirrup; were endeavouring to make it halt. The Messenger of Allâh [(ﷺ)] dismounted and asked his Lord to render him help. "O, Allâh, send down Your Help!"

-then they had their victory at the Battle of Hunayn

Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. (At-Tawbah 9:25)

Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. (At-Tawbah 9:26)

Remember, this is the 1st time in Islamic history where the army of the Ummah was in the majority

-Malik bin 'Awf (name of pagan leader)
-the Rasool was able to turn the war around after his uncle called out for the Sahabahs to come back
-the kuffaar ran away and abandoned their family called 'myself myself'
-there were 24,000 camels, 40,000 sheep, 4,000 silver captured in booty at this battle
-the Prophet did not forget to say INSH'ALLAH

A similar battalion of horsemen pursued the idolaters who threaded the track to Nakhlah and caught up with Duraid bin As-Simmah, who was killed by Rabi'a bin Rafi'. After collecting the booty, the Messenger of Allâh [(ﷺ)] left for Ta'if to face the greatest number of the defeated idolaters. The booty was six thousand captives, twenty four thousand camels; over forty thousand sheep and four thousand silver ounces. The Messenger of Allâh [(ﷺ)] gave orders that booty should be confined at Al-J'iranah and ordained Mas'ud bin 'Amr Al-Ghifari to be in charge of it. It was only when he was entirely free from Ta'if Campaign, that one of the captives As-Shaimâ', the daughter of Al-Harith As-Sa'diya, the Messenger's foster sister was brought to the Messenger of Allâh [(ﷺ)], she introduced herself to him. Upon recognizing her by a certain mark, he honoured her, spread for her his garment and seated her on it. He was graceful and released her and made her turn back to her people.

-not like Sulaiman, who forgot to say INSH'ALLAH, so his wives gave birth to deformed children
-which is like a death sentence for the parents
-see 18: 23, 24

Narrated By Abu Huraira: (The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful." [Sahih Bukhari, Vol 7, Book 62, Hadith #169]

And never say of anything, "I shall do such and such thing tomorrow." (Al-Kahf 18:23)

Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this." (Al-Kahf

18:24)

In all things, we say INSH'ALLAH

Ta'if Campaign is in fact an extension of Hunain Ghazwah; that is because the majority of the defeated troops of Hawazin and Thaqif went into Ta'if with the general commander — Malik bin 'Awf An-Nasri — and fortified themselves within it. So upon finishing with Hunain Invasion, he gathered the booty at Al-Ji'ranah in the very month (i.e. Shawwal) and in the eighth year A.H. A vanguard battalion of a thousand men led by Khalid bin Al-Waleed marched towards At-Ta'if. Whereas the Messenger of Allâh [Wa alaikum Asalamu wa rahmatullahi wa barakatu] proceeded passing through Nakhlah Al-Yamaniyah, Qarn Al-Manazil and through Laiyah. At Laiyah there was a castle that belonged to Malik bin 'Awf, so the Messenger of Allâh [Wa alaikum Asalamu wa rahmatullahi wa barakatu] gave orders to have it destroyed. He resumed his march till he got to Ta'if. There he dismounted, camped near its castle and laid siege to the castle inhabitants; but not for long. How long the siege continued, is still a matter of disagreement. It however stands between 10-20 days. [Sahih Muslim, narrated by Anas [AWS]; Fath Al-Bari 8/45]

The booty was 24,000 camels, 40,000 sheep, 4,000 silver captured in booty at this battle
-you cannot marry a foster sister because if it's haraam by blood then it's haraam by milk
-so this is why the Rasool let lose his foster sister

Narrated By Abu Huraira: The Prophet (ﷺ) forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for 'Ursa told me that 'Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations." [Sahih Bukhari, Vol 7, Book 62, Hadith #046]

This campaign was 8 years after the hijrah (in Shawwal)
-we should not always be desperate to kill the enemy, but retreat
-the Rasool was running out of food for the Sahabahs, so it was wise to retreat
-though he did give out the booty

Abu Sufiyaan was given 100 camels for his share of the booty
-he did not run when the others ran away from battle
-he asked for the shares of his 2 sons and so went home with 300 camels

Abu Sufyan bin Harb was given a hundred camels and forty (gold) ounces and yet he said, "What about my son, Yazeed's Share?" So he was given the same quantity for his son as well. But yet he exclaimed: "And what about the share of Mu'âwiyah, my second son?" So

the Prophet [(ﷺ)] gave Mu'âwiyah as much as he gave his father and brother. Hakeem bin Hizam was given a hundred camels, but he was given a hundred more when he demanded. Safwan bin Omaiyah was given three hundred camels -a hundred camels at each time. It is thus mentioned in Shifâ' [Ash-Shifa 1/86]

Hakim ibn Hizam was also given 100 camels
-Safwaan another celebrity of makkah was also given 100 camels

The Prophet captured 24,000 camels
-so giving these celebrities 100 camels each was nothing

When rasul ((ﷺ)) was giving out the booty
-he gave most of it to the new reverts
-as for the Ansars who had been with, suffered with him
-and went to jihad with him which was an extra to the pledge of aqaba
-received a little of the booty

The people of Madina started to grumble
-they said we received him and fought with him
-how could he give the new reverts more than us

At first the Prophet's policy of distribution was uncomprehended by many a man. Therefore sharp-tongued people started expressing their objections. The Helpers were among those who were afflicted by this policy. They were deprived of Hunain gifts though they had been the ones who were summoned at Hunain hard times and they were the first to rush to fight with the Messenger of Allâh [Wa alaikum Asalamu wa rahmatullahi wa barakatu] and stand fast until the defeat turned into victory. Now here they are watching those who escaped fill their hands with booty while they are given nothing.

Sa'ad ibn Ubadah approached the prophet
-he was the Sahabah the prophet gave the flag to at Makkah and he started saying today is the day of slaughter

On the authority of Ibn Ishaq: "When the Messenger of Allâh [(ﷺ)] had given Quraish and Arab tribes those gifts and allotted nothing to the Helpers, a group of the Helpers felt so uneasy about it that a lot of ill-statements against the Prophet [(ﷺ)] were spread among them to an extent that one of them said: "By Allâh, the Messenger of Allâh [(ﷺ)] was ill-spoken of by his folksmen!" And those ill-statements went on spreading until Sa'd bin 'Ubadah met the Messenger of Allâh [(ﷺ)], who in his turn faced his people after a while. Sa'd bin 'Ubadah said: "O Messenger of Allâh, this group of the Helpers are furious at you about the distribution of the booty that you had won. You have allotted shares to your

own kinsmen and forwarded lots of gifts to the Arab tribes. But this group has obtained nothing." The Prophet [(ﷺ)] asked Sa'd exclaiming: "Sa'd, what do you think of all that?" Sa'd replied: "O Messenger of Allâh. You know that I am nothing but a member of this group." "Call out on your people and bring them forth to me into this shed." Said the Prophet [(ﷺ)]. So Sa'd went out and summoned them. When some Emigrants came, he let them in but forbade others. When they were all gathered together, he informed the Prophet saying: "This group of the Helpers have just arrived to meet you in compliance with your orders." As soon as the Messenger [(ﷺ)] faced them he thanked Allâh and praised Him, then said to them inquiring, "I have been told that you are angry with me. Didn't I come to you when you were astray and Allâh guided you? You were poor and Allâh gave you wealth. Weren't you foes and Allâh made you love one another." "Yes," they said, "Allâh and His Messenger are better and more gracious." Then he said: "What prevents you from replying to the Messenger of Allâh, O tribe of Helpers?" They said, "What should be the reply, O Messenger of Allâh, while to the Lord and to his Messenger belong all benevolence and grace."

They thought the prophet did nepotism
-loving your family to the extend that you oppress others in the process

WHY DID THE PROPHET GIVE THE REVERTS MORE OF THE BOOTY?
-they were new to Islam and some people will believe for their stomachs
-and some came to Islam because of their boyfriends

So the prophet said I gave them more booty so they will see the beauty of Islam
-and be strong in emaan, but you the Ansars are strong in emaan already
-because you fought with me in all the battles, so you do not need booty to be strong in emaan
-but the new reverts need it to be convinced about the superiority and power of Islam

Also it will be hard to travel all the way to Madina with animals, some of them may die

The Prophet (ﷺ) again said: "But by Allâh, you might have answered and answered truly, for I would have testified to its truth myself: 'You came to us belied and rejected and we accepted you; you came to us as helpless and we helped you; a fugitive, and we took you in; poor and we comforted you'. You Helpers, do you feel anxious for the things of this world, wherewith I have sought to incline these people unto the Faith in which you are already established? Are you not satisfied, O group of Helpers that the people go with ewes and camels while you go along with the Messenger of Allâh (ﷺ) to your dwellings. By Him in Whose Hand is my life, had there been no migration, I would have been one of the Helpers. If the people would go through a valley and passage, and the Helpers go through another valley and passage, I would go through the valley and passage of the Helpers.

Allâh! Have mercy on the Helpers, their children and their children's children." The audience wept until tears rolled down their beards as they said: "Yes, we are satisfied, O Prophet of Allâh (ﷺ))! with our lot and share." Then the Prophet (ﷺ)left the gathering and the people also dispersed. [Ibn Hisham 2/499,500; and like this quoted by Bukhari 2/620, 621]

Narrated By Anas Bin Malik: When it was the day (of the battle) of Hunain, the tributes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet the Prophet had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet (ﷺ) alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Apostle! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Apostle! Rejoice, for we are with you!" The Prophet (ﷺ) at that time was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet (ﷺ) gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansar?" They kept silent, He added," O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Apostle to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that? " He replied, "And how could I be absent from him?" [Sahih Bukhari, Vol 5, Book 59, Hadith #626]

The Prophet (ﷺ) gave them another answer that made them cry like babies
-he said are you not satisfied oh Ansar that people go home with camels and sheep
-but you are going home with me
-he had already conquered Makkah and it became darul Islam
-so if he had wanted to stay he would have acted within the confines of Islam
-but he said he will be going back with the Ansars to Madina, so what did they prefer
-when they heard this, they said: 'how can we prefer camels to the prophet'
-and this made them cry

This was the hikma behind the prophet giving the Makkans more booty
-but how could they understand something they do not understand
-this was what Al Khidr said to Musa (AS)

..."May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses!...[Sahih Bukhari, Vol 1, Book 3, Hadith #124]

"And how can you have patience about a thing which you know not?" (Al-Kahf 18:68)

After conquering Makkah, he entered Makkah happy
-just like he entered Madina the first day
-how could he enter with fear when he had just conquered Makkah?